UNITED EVANGELICAL

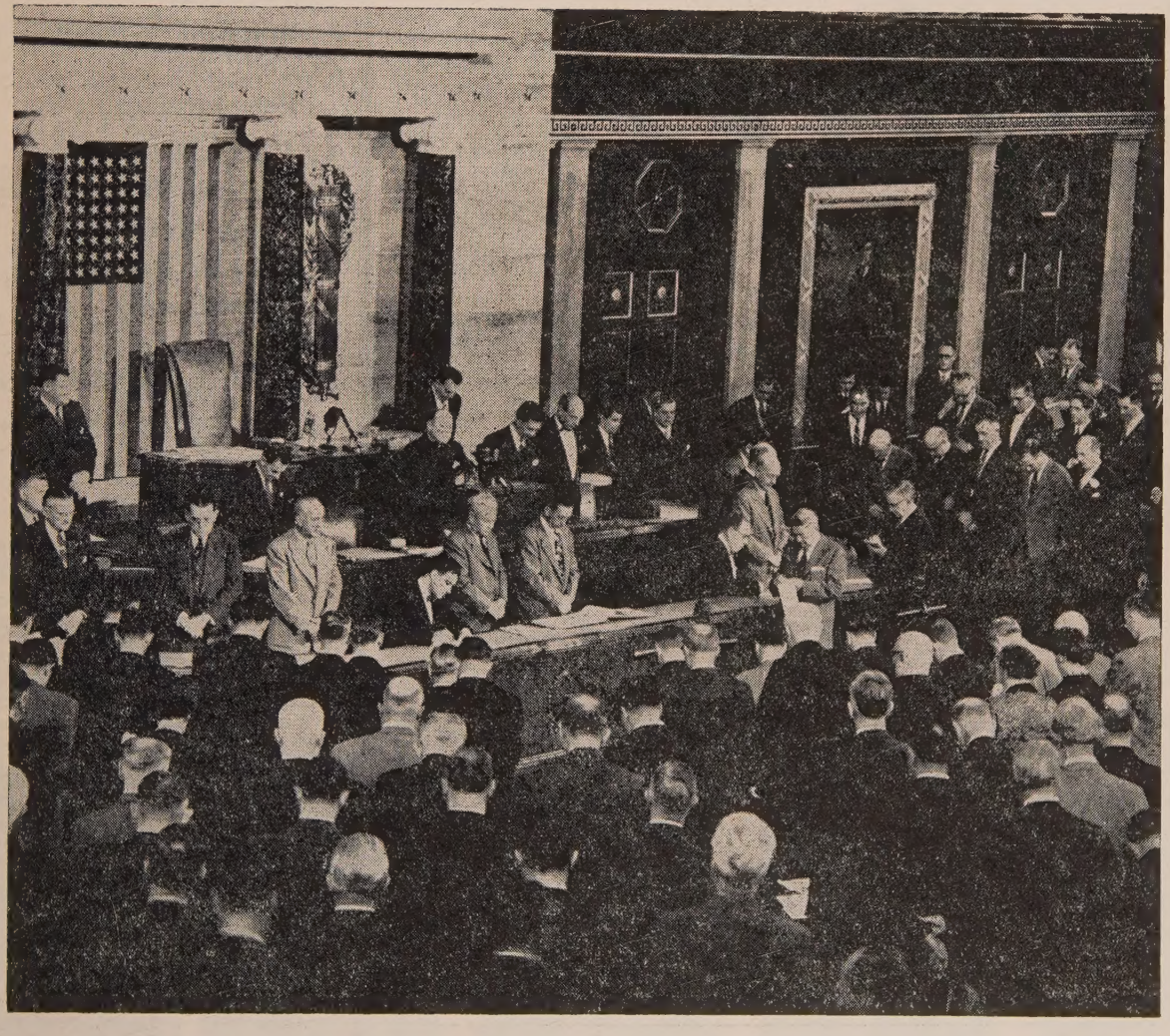
TWICE A MONTH

Action

Mar 1-56
The Cincinnati Bible Sem
2700 Glenway Library
Cincinnati 4 Ohio

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

FEBRUARY 1, 1956



United States Lawmakers Pause for Prayer Before Beginning a Day's Work

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THE CINCINNATI BIBLE SEMINARY LIBRARY

Readers Say-

Chaplaincy Under Fire

To the Editor:

I realize that there is an injunction by the wisest of all human beings, Solomon, to the effect that we are not to answer a fool according to his folly, lest we also be like unto him (Prov. 26:4). But there is also a supplemental command in the next verse to the effect that we are to answer a fool, lest he be wise in his own conceit.

Your December 15th issue of *Action* magazine I believe, carried the news that a self-styled atheist, a certain Frank C. Hughes, of Minneapolis, Minn., had instituted action in the US District Court, to enjoin the treasurer of the United States from paying the chaplains of the armed forces, stating that such procedure was bringing religion into the State.

The one thing that this atheist and every other atheist should realize, is that this is a country which has been founded upon the Bible; that our whole system of jurisprudence is based upon that given in the Bible; that our first President hired Army Chaplains during the leadership of the Revolutionary times, and that ever since that time God has blessed our armies with victory because we have honored Him. The only person who is not guaranteed his liberty under our Constitution is an Atheist, for we are guaranteed liberty to "worship *God* according to the dictates of our own consciences." Mr. Hughes' words are therefore "full of sound and fury, signifying nothing." I am hopeful our legislators will not be misled.

ALVIN J. PAINE

Hatboro, Pa.

[EDITOR'S NOTE: Federal Judge Edward A. Tamm dismissed the suit referred to, ruling that Mr. Hughes failed "to set forth a cause for action." The judge held that the atheist did not have legal "status" in court because he failed to show he was injured by the allegedly illegal act of the government.]

McCarran-Walter Act

To the Editor:

I take exception to a statement in the January 1 issue of *Action* magazine page 6 under the heading "Immigration Hearings": "Supporters of the Immigration and Nationality Act view this all-out attack on our immigration policy as a conspiracy by left-wing liberals, with the full blessing of international communism."

Some of the most severe criticism of the McCarran-Walter Immigration Act comes from the Lutheran Refugee Service, an agency of the National Lutheran Council and the Lutheran Church-Missouri Synod. You would hardly classify these church groups as left-wing liberals. This agency has a shining record of service to people in distress which any Christian should be moved to thank God for.

Furthermore, former President Truman was not satisfied with this Act. President Eisenhower has expressed himself in favor of liberalizing it. Your arguments for retaining the Act are surely not Christian. Have you forgotten Christ's invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest"?

Those who seek to liberalize the Act are motivated by the Spirit of Christ. They represent the true spirit of America as symbolized by the inscription on the Statue of Liberty:

"Give me your tired, your poor.
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed to me.
I lift my lamp beside the golden door."

God forbid that the doors of our country should be shut against the homeless and needy in the world due to the influence of misguided Christians.

I expect that this will land in the wastebasket together with many other articles from other sources which have protested your wholesale criticism of everything that does not fit into your scheme of things.

SVERRE TORGERSON

Minneapolis, Minn.

RE: Tobacco Habit

To the Editor:

Referring to Howard E. Kershner's letter in "Readers Say" in Action of Dec. 15th and his statement: "Some of the finest Christians I know use tobacco," I an say that none of the finest Christians I know use tobacco.

How can such a habit comport with a Christian profession?—One that is so filthy, so obnoxious to many who are not its victims, so expensive and wasteful of money that could be put to a better use, so dulling to one's finer moral sensibilities, so injurious to health. Can it be indulged in with the blessing of God?

Nothing in the Scripture against it? What about "Cleanse yourselves from all filthiness of the flesh" (II Cor. 7:1)?

Why does the sinner seeking pardon at the altar, if he is obedient to the prompting of the Spirit, sooner or later empty his (or her) pockets of all smoking paraphernalia?

One dare not picture Christ smoking a cigarette.

It seems that the subtle and intensive (and highly successful) advertising of the tobacco lords has not only attracted countless victims (including women by the thousands), but has lowered the moral tone and standards of the nation, making many less resistant and more indifferent to the increasing prevalence of this evil traffic.

This letter is written in a spirit of love and sympathy. If it seems harsh and censorious and is not acceptable to smokers, I would suggest they re-examine themselves to be sure that they have the blessing and approval of God, and that the continued use of tobacco is to the glory of God.

BURNELL D. BUTTON

Alpine, Calif.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor and Manager

VERDA BLOOMHUFF
Office Editor

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United Evangelical Action is published twice a month at Newton, Kansas by the National Association of Evangelicals.

Advertising space rates on request.

Subscription price in U.S.A. and possessions, six months, $1.00; one year, $2.00, three years, $5.00. Foreign subscriptions, $2.00 per year in Canada and nations of the Pan-American Union; other countries, $3.00. No receipts mailed unless requested.

Entered as second-class matter at the post office at Newton, Kansas under the act of March 3, 1879.

All editorials, sermons and articles appearing in United Evangelical Action represent the personal views of the authors. They do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their individual members.

Executive, Editorial and News offices, United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio. Telephone MAin 1-6939.

Circulation and Subscription offices, United Evangelical Action, 108 N. Main St., Wheaton, Ill. Telephone WHeaton 8-7110.

Advertising office, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio. Telephone MAin 1-6939.

Vol. XIV No. 23

Newton, Kansas February 1, 1956

Printed in the U.S.A.

Evangelical Cooperation At "Grass Roots"

GEORGE L. FORD

NAE Associate Executive Director

APPARENTLY, neighbors of Milwaukee's Lakeside Assembly of God didn't want to be reminded that "Jesus Saves." They objected to the church's sign—an illuminated cross pointing the Way of Salvation.

In a citizens' petition, neighborhood objectors made their protests known. The lights on the cross were too bright, they said. They wanted the words "Jesus Saves" removed. Also, they thought the evening services were too long. Pressure was brought to bear and the City Inspection Department ordered the church to comply with certain requests in the petition.

Immediately a protest was filed with the department by Rev. Charles J. Anderson, director of the Midwest Region of the National Association of Evangelicals. Anderson stated that the orders were a "direct violation of religious liberties." In addition, the Regional Office sent a representative to the Milwaukee City Council meeting.

As a result of this defense, the cross still stands, and the passer-by can still learn that "Jesus Saves."

This incident illustrates how the local church or group can benefit from the strength of a national organization. Because the NAE wants to bring its services closer to the needs of the people, it has concentrated on the development and operation of Regional programs.

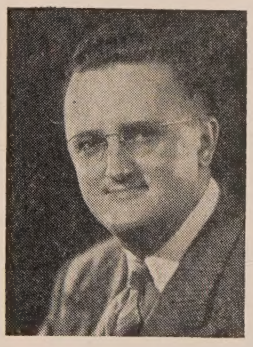
Regional organization informs the people of what God is doing through the NAE. As a result, individuals will become acquainted with services offered by the NAE and in times of need will utilize these services to remove restriction of religious liberties or to strengthen the evangelical position.

In addition, the Region encourages cooperation of individuals and groups for greater service to our Lord. Regional men work with pastors to form fellowships which result in a united local voice. Sunday School conventions can be planned, evangelical advertising in local publications can be financed, and social problems—such as compulsory dance instruction in public schools—can be solved. Through a united voice, Cincinnati pastors were able to convince local radio officials that evangelicals merited free or "sustaining" radio time, which previously had been given only to speakers chosen by the Council of Churches.

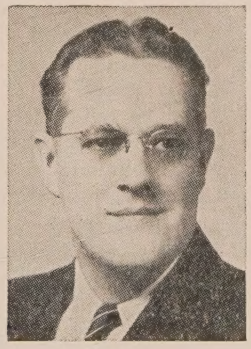
Operation of the Regions unifies evangelicals to form a constituency to deal with problems of national and international importance. Such a problem arose recently when an American clergyman was severely beaten by pro-Catholic policemen in Colombia. This was only one incident in the new wave of persecution resulting in the murder of at least eleven Protestants in that nation. Rev. Donald H. Gill, Assistant Secretary of Affairs of the NAE, called upon the State Department to lodge a protest with the Colombian Government. In reverse, many times the national voice is of vital assistance in the local situation.

Emphasis on Regional operation has resulted in the development of new regions. The Central region in operation since September 1, under

(Continued on page 8)



Chas. J. Anderson



Wilmer N. Brown

Martin W. Cox

Mahlon L. Macy

George S. McNeill

Walter L. Penner

Albert S. Taylor

REGIONAL DIRECTORS OF THE NATIONAL ASSOCIATION OF EVANGELICALS

The Nature Of the Unity Which We Seek

Third Article in the Series

BURTON THURSTON

PAUL speaks of two types of unity in the Ephesian letter. The first is supposed already to exist (Eph. 4:3) and the other is to be reached (Eph. 4:13).

The figure which the Apostle uses to express this same idea is that of "the body of Christ" (I Cor. 12). This figure transfers our thought to that of an organism which philosophically describes the nature of the church.

We use the term Church in its purely catholic sense as encompassing all that the New Testament envisions as being within the scope of Christianity. Here there needs to be no justification for speaking of the Church while speaking of Ecumenicity or Christian Unity for they will be spoken of as inseparable parts of the same problem.

The most striking social-religious phenomenon of medieval and modern history is the Church and because of its antiquity compared with other institutions there is an unhealthy hesitancy on the part of some to examine critically the existing institution. To think of the Church as a purely sociological phenomenon which has as its sole purpose the task of meeting social needs is as weak a platform as that which thinks of the Church as being essentially authoritative and able to stand above criticism and examination. To be caught in the delusion that the Church is authoritative is to invalidate the primary confession of the Christian religion, namely that Jesus is Lord. To give up the struggle and submit to either the Romish or European Protestant view of the Church is to discard the essential nature of the Church as the Body of Christ.

The one figure used in the Holy Scriptures to describe the Church, which bears directly upon the question of unity, is that of "the Body." In the very nature of the case we conclude that Christ figures as the Head of the body and thus makes the decrees and laws which the Body is called upon to obey. The figure is complete only in the understanding that the residence of authority is in the Head and enactment is the only privilege of the body.

In the realm of biology an organism has an indestructible unity. Philosophically, as in the case of the Church, this same indestructible unity exists in the integration of the complex parts so that each part is governed by its relation to each other part. This unity and coordination is the human response to divine grace. It is practically understood as our submission to the Lordship of Jesus. Without acknowledgment of this point of reference, normative and authoritative, it is a weak gesture to speak of the unity as a goal. In this case method and purpose are one. While there is no thought of divisions implied in Acts 4:32 and no possibility of contrasting it to denominational sovereignty, there is still a reference to motivation for unity and the nature of unity embraced in the statement. Lake translates the word for "multitude" by the word "congregation" and proceeds to defend the translation. But, as he notes, the word can be used of a "mob" or "people." What made a unity out of this heterogeneous group and was so pronounced that the historian relates that they were of "one heart and soul"? He places the solution at the very foundation of Christianity, i.e., faith.

In the New Testament, "faith" has become a technical word carrying the significance of personal relation to Jesus Christ. It is this personal confidence, trust, and commitment that gives the clue to the unity which stamped this "mob-multitude" in Acts 4:32. The unity which marked primal Christianity was in ratio to this personal relation to Jesus. All marks of unity, e.g., *kerygma* and sacrament, of necessity rested upon this faith-relationship as a foundation. Unity of the organs stemmed from the life-giving Head of the organism. The Church-catholic was produced out of an unalleged loyalty to the Head.

II.

The key to the problem of unity is also its goal. This goal is a real faith in some creative and personal authority —an authority from without, i.e., outside of ourselves and outside of a purely human experience, which can draw us from our warring selves into a state of reconciliation. If such a faith were present then we would have no fear of digressions which would separate us from one another. Such things as the "diversified culture of the West" and the "individualism of the Frontier" would have a destructive force to obliterate our unity. Subsidiary loyalties would always be secondary because there would be no inroads from the peripheral interests to our one fundamental commitment.

This is best illustrated in the New Testament references to Pentecost. Out of the One Great Passion, came the Church. The forces scattered at the Crucifixion and reestablished in the Resurrection had undergone a transformation which made of them a unit as described in Acts 2:43-46. When they were confronted with the living Christ they were impelled to abandon the spirit of anarchy. Divisions between Christians, if not something worse, are at least anarchy; an anarchy which grows naturally enough out of an appreciation of individual opinionism but at the expense of the authority of the head. An authoritarian Church makes the same mistake on the other side of the pendulum. A desirable unity is one which magnifies the authority, kingship, and sole headship of Jesus Christ—this, not just in word and creed, but in the enactment of His will as delineated for us in the Church which best knew Him, that of the first Christian century.

But what of the question which has been raised as to the validity of Apostolic message, institution, and program? Without involving ourselves in that discussion it is evident that whatever we know of Jesus or Christianity is Apostolic. Whether the Apostles are right or wrong is not the issue, for all we know comes from the Apostles and without them we have no Christi-

anity. They produced a type of unity, based on commitment to the person of Jesus, which allowed for considerable latitude of judgment in certain areas—judgments which have ben stabilized into uniform requirements in subsequent periods of Church history. Many of these requirements are the source of division today and they are a heritage not of our own making.

An example of apostolic decisions in special situations is to be found in the response of Paul in the First Corinthian letter. Verse ten of the first chapter is an attempt to solve in one congregation problems which now face the whole Church. Paul did indeed beseech the Corinthians in the name of Jesus, that they should all speak the same thing and that they should be perfectly joined together in the same mind and same judgment. He obviously did not expect them to agree in matters of opinion or ritualistic detail. The early Church had an immense amount of diversity within its ranks but that diversity did not extend to the question of loyalty to Jesus Christ as head of the Church and sole authority in Christianity.

A united Church, according to the New Testament, is one which confesses Christ as the accepted Head and in which each member is fully responsive to His will. Through this commitment the Church becomes a functioning body directly responsive to Christ, as it maintains a self-critical evaluation by bringing everything ecclesiastical under the judgment of the Word-apostolic.

The Word-apostolic is our source of information regarding the decrees of the Head of the Church. When the decrees of the Head are dismissed thoughtlessly or by intention the whole program of the Christian religion becomes one of self-directing limbs and organs. What a monstrosity this would be in the organic world! But it only serves to show how ineffective in terms of the will of Christ a self-directing body becomes. The only rational solution to this strange monstrosity among the church organizations of the world today is that of a "faith-authority" which can reorient the aims and goals of all who call themselves Christians.

The first epistle of John submits that our faith depends upon transmission of evidence which we are able to believe. The epistle opens with a declaration that the Apostles of the Lord occupy the exceptional position of bringing our attention to the truth incarnate in the Word. On the basis of their testimony we are to believe and enter into fellowship with the Father and the Son. The purpose of their declaration was to bring members of the Church into the tradition of the Apostles which was truly a fellowship with the Father and His Son, Jesus Christ. On the Apostolic terms set forth in their message concerning Jesus Christ, the Church becomes a unit in its faith. This unity is expressed in fellowship of those who accept the Apostolic message and enter into the citizenry of Christ and thus become partners in a holy and blessed fellowship. In the act of naturalization they are brought from the barren, bankrupt and desolate condition of the sinner into the rich, holy and joyful associations of the spiritual kingdom. They are baptized into the name (nature, authority, person) of "the Father, Son and Holy Spirit." Those who constitute the Functional organism of the Church have become common heirs of a common salvation, brought into one brotherhood on a common level, and have been made joint partakers alike of the benefits and of the tears and sacrifices belonging to the Christian life. The redeemed are partners in a great enterprise, having in view the redemption of the world, and as such they bring their lives and give themselves to the Lord and to one another. This is a fellowship (*koinonia*) which preserves the significant element of purpose and as such we cannot think that the fellowship even exists where the purpose is abandoned. This grand partnership of divine-human relationship which constitutes the overall concept of the Church in the head and in the body has two clearly defined goals which are implicit in its unity: (1) to redeem a world of perishing sinners from ignorance, sin and death and (2) to educate such as are saved for the dignities and benefits of eternal life. In the realization of this goal the Church is to lift men of all nations and all generations from death to life, from sin to holiness, from vileness and shame to glory and honor, and make the heirs of wrath and ruin the inheritors of heaven's immortal honors and delights.

When the oneness found in obedient faith and harmony with God's will is broken the Church loses its unique character. This underlies the prayer of Jesus in John seventeen for unity of His followers. Here we have a prayer for the Church which is a sensible prayer. It recognizes on the part of the Master that redemption

rests in the work of Jesus Christ on Calvary and that unity is found in a response to the self-disclosure of God in Jesus Christ. The unity of the organism of the Body of Christ was a matter to be guarded jealously and earnestly prayed for, following the example of its only Head. Jesus and the early disciples as indicated above saw this unity as an outgrowth of the "faith-authority" foundation.

III.

The first Christian century is characterized by its definite processes. Under the immediate direction of the Apostles the terms upon which Christianity would continue were outlined. In them we find that which they considered to be essential and indications as to those items which would be non-essential. Their concept of unity is clearly expressed both in message and example as well as their attitude toward divisions, parties, etc., as being the "work of the flesh"* (Gal. 5:19f). As we read the New Testament Scriptures with this in mind we are surprised at the informality and lack of uniformity on many things which today are held to be indispensable. But the contrary is also found to be true. Out of a common loyalty to Jesus Christ, those items which were related to their obedience to Him were taken without question in every quarter. This accounts for the lack of emphasis upon many essential items and from the standpoint of historical criticism is the strongest argument for their essentiality. When certain acts were performed without continual exhortation it is evident that there were few if any departures. The concept of unity, as expressed in Ephesians four, during the first century was one of an inner-spiritual state contained within the Spirit-wrought framework. Out of a sincere commitment to the lordship of Christ there grew a tolerant loyalty to one another which expressed their essential oneness in the Christian concept of unity.

Every selfish expression in party or sect gravitated against this concept of unity. The tyranny which grew out of creedal controversy broke this essential spiritual unity and caused the formation of well-defined sects. The division of Christianity is not so much the rather apparent separation into different buildings as it is the unwillingness to enter into full fellowship upon the basis of the lordship of Jesus Christ in the terms which He Himself made the test of discipleship and service. The Master provided certain acts whereby we could show our acceptance of Him and this evidence of our submission can be the only test of relationship between His followers. The formation of religious societies, separated from the whole body of Christ, gives evidence to an unbelieving world that the basic oneness of the fellowship has been violated. It raises a serious question in the thoughtful mind as to the depth of commitment to Jesus Christ on the part of those intent upon building party lines. It denies in every practical and theoretical manner the concept expressed by Jesus in "one flock, one shepherd."

Speaking of the granite truth of His divine sonship, Jesus said to Peter, "Upon this Rock I will build my church." The last half of the statement, "I will build my church," is a purely catholic statement as to the nature and unfolding of the Church. There is something emphatic and determined about this expression. The book of Acts unfolds this program and we see the fulfilment of the prediction of Jesus concerning the establishment of His Church.† Any program for the unification of the forces of Christ in the earliest concept of unity must take into account the characteristics of the Church which Jesus promised to build and realized in the first Christian century. An evaluation or value judgment must be pronounced upon modern Christendom in the light of the New Covenant Scriptures and their historical message.

WORLD DAY OF PRAYER

February 17, 1956

Write today for your World Day of Prayer program booklet, "The Spirit of Power." Available in quantities from the

National Association of Evangelicals

108 North Main Street

Wheaton, Illinois

IV.

To make an effective consideration of unity within the framework of freedom in opinions and methodology, where most violations of unity have occurred, attention must be given to universality. The principles of catholicity of universal acceptance can not be taken for granted. The truly catholic Church is not one which exalts the particularities of the Vatican or any other earthly concentration of authority, but rather one which emphasizes the universalities of the New Testament.

To be truly catholic the Church must include that which is universal to all obedient believers in Jesus Christ and exclude as non-essential everything which is particular to special groups no matter how powerful or important these groups may be. Since all the followers of Jesus Christ would never agree on traditions developed since the Apostolic period we are forced to draw our principles of catholicity from the Scriptures, alone. Among these principles are—

A catholic name or names for both individuals and the whole body of the Church, which would eliminate divisions through sometimes meaningless categories.

A catholic creed as found in the words of the Scriptures as the only requirement for admission to baptism.

A catholic book—the Holy Scriptures of the Old and New Testament as sufficient for the rule and guide of faith, recognizing that there is both a dispensational and revelational difference in the two covenants.

A catholic administration of the sacraments of baptism and the Lord's Supper as practiced in the first Christian century and with the use of words of institution found in the Scripture.

A catholic polity or Church government which recognizes the universal and individual responsibility of believers, but grants latitude to the fullest extent possible when this universal sufferage is recognized and upheld.

A catholic brotherhood resting upon fellowship in the Lord's Supper with all who have received Jesus as He is presented historically in the New Testament.

These principles of universality have meaning only within the framework of the "faith-authority" concept of the early church as expressed in the words of both Jesus and the Apostles.

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* Flesh—the world of elemental spirits in opposition to God.

† About the old question of whether Jesus intended to build a Church the author suggests, Flew: *Jesus and His Church;* Johnston: *The Doctrine of the Church in the New Testament* and Bowman: *The Intention of Jesus.*

The Evangelical Answer

To Knights of Columbus Roman Catholic Propaganda

DON'T PROTESTANTS Believe In Confession?
But Protestants don't believe in confession, do they?" Bob asked a friend who was a leader in a nearby Protestant church.
"Why, of course, we do, Bob. What makes you ask that?"
—that is God, God the Father saw the great guilt of sin which would be on every human soul. The Bible says that God showed His love toward us, 'in that, while we were yet sinners, Christ died for us.'" (Romans 5: 8)
STRANGE Tales ABOUT PROTESTANTS
To WHICH CHURCH did the APOSTLES BELONG?
There is much unnecessary confusion about the beginning of the Christian Church—the early New Testament Church to which the apostles belong.
Saviour. It is still made up of all those who are saved.
There is close fellowship today among Bible-believing Christians in numerous Protestant groups, just as there
Why Protestants Go To Church
Protestants have never been compelled to attend church.
your understanding of the Bible, God's message to all mankind. It is here that
WHO WROTE THE BIBLE ANYWAY?
For 1800 years the Bible has been the subject of much controversy. Is it an authentic book? Is it to be trusted? Where did the Bible come from?
Many people are under the false impression that the Bible was given to the world in the third century A. D.—this is not true. All the authors of the New Testament were firsthand witnesses of the establishment of the Christian Church. The Bible itself tells us that these "holy men of God spake as they were moved by the Holy Ghost." (II Peter 1: 21)
These men made it their business to set down an accurate and reliable account of the events which figured in the founding of the Christian Church. Bible-believing Protestants have found that God so directed in the writing of the Scriptures that the result is an accurate record of God's message to mankind.
The Bible itself claims to be from God. In Paul's second letter to Timothy we read that "All scripture is given by inspiration of God." Either we must believe such a claim, or we must take the Bible to be a completely false record.
Bible-believing Protestants, down through the ages, have put their complete trust in the Scriptures as God's message.
The entire Bible message is centered in Jesus Christ as the Son of God, and in the salvation which God has made possible through the death and resurrection of Christ. The Bible says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12)
A true understanding of the Bible message is the doorway to salvation. You may be interested in knowing more about the Bible and what it can mean to you. Many of your questions will be answered in a pamphlet which you may have FREE of charge by simply filling in and mailing the following:
FIND OUT THE TRUTH Today!
THE NATIONAL ASSOCIATION OF EVANGELICALS
Box 7411, Washington 4, D. C.
Please send FREE pamphlet (EA2)
Name.....
Street.....
City..... Zone..... State.....
Protestantism- KEY TO Democracy
The Protestant Reformation was one of the world's greatest steps in the direction of democracy.
The Protestant Reformers chose to express themselves, rather than to be subdued by
Jesus Christ. Jesus stressed the value of the individual soul and its responsibility directly to God. To carry out that responsibility the individual must be free. Jesus emphasized the equality of men in the sight of God. Also, it was through the death of Jesus that freedom from the
was purchased.
WAS MARY THE MOTHER OF GOD?
Mary, the virgin mother of our Lord Jesus Christ, has always held an important place in the
century A. D.
The truth of the Gosp centered in Jesus Christ Son of God, not in Mar mother. The Bible "Thou shalt call his JESUS: for he shall
WHO is a Christian?
Who can rightly be called a Christian?
Religious organizations
It was not long until these followers—all who demonstrated their faith
How Many Sacrifices?
But don't Protestants believe that every sin must be paid for?" Jim asked his friend, a well known Bible-believing Protestant layman.
"Why, yes," Ted replied, "Protestants have always believed that all sin must be paid for."
God?" Jim asked.
"Just by accepting His favor, Jim. Either we must decide to accept God's free gift of salvation through the completed sacrifice of Jesus Christ, or we neglect the offer and thereby cut ourselves off from the mercy of God. The Bible makes this choice clear when it says that 'the wages of sin is death; but the gift
FAITH OF OUR FATHERS
Faith of our fathers, living still
In spite of dungeon, fire and sword."
History reveals that throughout the centuries there have always been those who have stood true to the Faith. It has cost some the price of their lives. Others have suffered terrible injuries and injustices, but in spite of
own moral standing or in the good deeds which they do. Their faith is founded on the Bible message of salvation through Jesus Christ, because they have come to understand that "while we were yet sinners, Christ died for us." (Romans 5: 8)
The fathers of the Christian Faith demonstrated their

PROTESTANTS across America, for several years, have been urging that an answer should be made to the widespread error which has been perpetrated through the well-known advertising of the Knights of Columbus. This Protestant project was left untouched on a nation-wide basis until the National Association of Evangelicals Commission on Evangelical Action turned its attention to the matter.

There is now available a series of Protestant advertisements which is being used to effectively counteract the K. of C. propaganda. The entire project is written to represent the broad base of evangelical doctrine, as opposed to the authoritarian position of the Roman Catholic hierarchy. The Evangelical Action Commission has taken the position that the basic answer to the error, which has been spread so widely in the Knights of Columbus advertising, is the Gospel message of salvation as presented in the Scriptures. For this reason the Bible is quoted in every ad, as the basic authority in Christian doctrine.

The advertising is not written with any denominational slant. It is evangelical. It is based on Scripture. But no particular Protestant denomination is favored above the others. As far as possible, the ads have been written in the language of the "man on the street," not in theological terms.

Several ads make the specific suggestion that the reader attend a Bible-centered Protestant church in his neighborhood. Emphasis is placed on the fact that Protestant churches which hold the true evangelical position are churches which give the Bible the place of authority it deserves.

The ads form a series of thirty in all. They are being made available to sponsoring groups ten at a time. In most cases the ads will be placed on a weekly basis, in Saturday newspapers. It is suggested, however, that the advertising will reach more non-Protestant readers if it is placed on some page of

the paper other than the church page.

Any group wishing to place these ads should make a statement in writing to the NAE Washington office concerning their ability to place the ten ads, and mats will be sent. Each ad will cover a two-column spread of about nine inches. Each group placing the ad is asked to submit a copy of the ad as it is run in their local paper.

There will be no charge for the mats, but the committee has been depending on the gifts of interested individuals to cover the basic costs of this advertising program.

All gifts toward the financial support of this program, as well as requests for further information should be directed to The National Association of Evangelicals, 1405 G. Street, N.W., Washington 5, D. C.

* * * *

Evangelical Cooperation

(Continued from page 3)

direction of Rev. Mahlon L. Macy, includes Colorado, Nebraska, Kansas, Oklahoma, and Missouri. The Great Lakes Region under direction of Rev. Don W. Rogers and including Ohio, Michigan, and Ontario, Canada, and the Eastern Region under direction of Rev. Albert S. Taylor and embracing New York, Pennsylvania, and New Jersey, have been functioning on limited bases, but moved into complete operation last December 1.

Previously, the Northeast Region was under a working-relationship between the NAE and the New England Fellowship, (Rev. George S. McNeill, Director) the NEF headquarters being considered the NAE Regional office. Due, however, to the fact that the NEF program requires specialized attention and also because the nature of the NAE is *associational,* rather than functional, it has been decided that for the best interests of both organizations this relationship should be terminated. With the encouragement and cooperation of the NEF, the NAE is moving toward the establishment of a separate Regional organization which will embrace Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire, Maine, and possibly parts of Canada.

Previously existing Regions and Regional Directors are: Midwest, Rev. Charles J. Anderson, (Illinois, Indiana, Iowa, Southern Wisconsin); Upper Midwest, Rev. Martin W. Cox, (Northern Wisconsin, Minnesota, North and South Dakota); Southwest, Dr. Walter L. Penner, (California and Arizona with the addition of Utah, Nevada, New Mexico, Hawaii); Northwest, Rev. Wilmer N. Brown, (Oregon, Washington, Idaho, Montana, Wyoming).

A Region is organized as the result of interest indicated by evangelical leaders in that area. When interest has been demonstrated, the NAE assists with promotion in the area in the form of discussions with evangelical leaders and groups, meetings and publicity. This is followed by a convention, attended by leading pastors, denominational and organizational representatives, and local NAE affiliates, at which a Board is elected and a constitution drawn up. A charter is granted by the national Board, requiring certain responsibilities, but otherwise the Region is autonomous in the planning and operation of its program.

NAE ON THE AIR

The National Association of Evangelicals will have the nationwide radio broadcast "Faith in Action," on the stations of the NBC, Sundays only, beginning January 29.

President H. H. Savage will be interviewed by Rev. William Hake on the general theme, "A Vital Faith for Perilous Times." The scheduled topics are as follows:

Jan. 29—"Can We Believe the Bible?"

Feb. 5—"Is Jesus God?"

Feb. 12—"Religion or Christianity"

Feb. 19—"Is Perpetual Peace Possible?"

Evangelicals should contact local NBC stations for information as to hours of broadcast, or to request local scheduling.

Budgets are prepared by Regional boards and approved by the National. All appeals for the NAE support are made through the Regional organization and all contributions are processed in its office.

In matters of administration, a unique working-relationship has been established between the regional and national levels. The Regional Board nominates a director, who is approved by the National Board. On the national level, Regions are represented by their chairmen, who automatically become Board members. Regional directors work under the Associate Executive Director, but if there is a question of policy, they can appeal through their boards to the national Executive Committee.

Organizational structure of the Regional program avoids the development of a super-church and prevents domination by a strong central organization, as is the case in the overall structure of the NAE. Because it is an association and *not* a council of churches, the NAE provides a medium for voluntary united action without exercise of executive or legislative control over its constituents.

Through Regional programming the NAE is brought closer to the needs of the individual. The Regional office embraces every area of evangelical interest and maintains contact with the people to encourage them to use NAE services and to unite them for furtherance of the Gospel.

* * * *

The Moral Law

More and more widely the idea is being accepted that whatever is standard practice is right—that there is no immutable moral law of God, but only the custom and usage of the times.

Truth is said to be determined by the consensus of opinion, i.e., by whatever most of the people are saying and doing.

Polls and samplings are accepted as guides to truth and morals. Today we hear more about trends and tendencies than about principles. The majority determines as between right and wrong.

Polls may determine what is being thought and done but that has no bearing on the wisdom of the action.

Kinsey proved that a lot of people are committing adultery, but that does not repeal the Seventh Commandment nor save those who violate it from suffering the penalty.

Public opinion approves of drinking but nevertheless, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." (Prov. 20:1).

Polls only prove that many are "not wise."

Truth has flamed with many a martyr at the stake while the crowd—the majority—jeered. Within the moral realm polls and majorities do not determine truth. That lies in the province of God. Though all the people say otherwise, God's law cannot be amended or repealed. It may be ignored but not with impunity.

The consensus of opinion sanctioned the revelers dancing about the golden calf, but the moral law of God carried down from Mt. Sinai by Moses declared otherwise, and God's law was right. Had that matter been determined by the consensus of opinion, as expressed by sampling or poll, the Ten Commandments would not have been accepted.

The consensus was against Daniel, the three Hebrew children and the prophets, but they were right.

A sampling of public opinion condemned Jesus to crucifixion, but truth, nevertheless, hung with him on the cross.

The moral law ordained by God cannot be changed by mortal man.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

—*Christian Economics.*

Action

EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

Religion According to *Life*

Life magazine has been lauded to the skies in recent weeks by both the secular and religious press for its feature articles on religion. We have already reviewed several of these articles and, as our readers may gather, we do not join in the encomiums.

The articles on the Origin of Religion and the Nature of Christianity which appeared in the December 12 and 26 issues of *Life* have incited us to write this editorial. We believe that the devilish doctrines disseminated in these issues have done more to defile the true religion than anything appearing in the popular press in this generation.

Possibly we should recognize the immense amount of research, the tremendous expenditure of money and the prodigious use of the fine arts which are in evidence. Perhaps we should commend the evident restraint shown by the editors in eliminating from the December 26 issue much of the pornography usually present in *Life's* news and advertising columns. It would have been quite inappropriate in a number dedicated to "Christianity." Grudging references are made to evangelical Christian work but their appearance in such a setting tends to make them seem somewhat ludicrous.

In its Origin of Religion feature *Life* seems to lay down the basic philosophy by which its readers are expected to evaluate all religion, including Christianity. According to its view, the earliest man had no religion, but, in the course of his evolution, devised his own. The need for religion arose in man's inability to rationally explain dreams and other phenomena of nature. In awe or fear of the inexplicable, he devised religious explanations and procedures which satisfied the needs of the individual or social group. From this primitive concept of religion (animism) have evolved the more advanced religions of the world. In other words, religion is a naturalistic scheme which has all the marks of fallibility that characterize man's inventions.

The religion of the Holy Scriptures is something completely foreign to this concept. We believe that the true religion is the revelation of God and, in its authentic forms as found in the Holy Scriptures, is infallible. Holy men moved by the Holy Spirit conveyed to mankind the only genuine insights into the truth of God and His will for humanity. Christians believe that the non-biblical religions were the product of peoples who knew God, but glorified Him not as God. Having repudiated the revealed religion, they became vain in their imaginations; professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into idolatries. The inevitable result was degenerate religions in which the creature was worshipped, rather than the Creator, and in which the truth of God was changed into humanistic sophistries.

The evangelical Christian concept of religion is unacceptable to modern "liberal" thinkers who accept Science as their god and the theory of evolution as basic to their reasoning. They revert to essentially pagan explanations of natural phenomena attractively wrapped in traditional Christian nomenclature and liturgical forms. Through their destructive criticism of the Holy Scriptures they kill faith in infallible revelation and supernatural religion. Whatever validity or authority may be desirable in their religious forms is provided in scientific discovery, an "inner consciousness" of God, exceptional spiritual insight, philosophical speculation or other forms of rationalization. The ability of "liberals" to offer rational proof of their religious position dwindles with every change in the scientific understanding of the universe. The inevitable outcome of refusal to accept the truth of God and His way of salvation as revealed in the Holy Scriptures is a gradual decay of spiritual power and moral stamina. Wherever "liberalism" has infiltrated Christianity its vital forces have suffered irreparable loss. It is this fateful virus which *Life* has spread abroad in its issues of December 12 and 26 and which can only debauch and defile every mind which receives it.

If religion and Christianity are what *Life* has said they are "we are of all men most miserable."

Potpourri

SUNDAY SCHOOLS will have to recruit 12,000 new teachers and add 400,000 classes every week if they are to keep pace with the population growth of the United States and Canada. And this would not take into consideration the fact that 63 per cent of the children, 76 per cent of the youth, and 86 per cent of the adults of these two countries are not being reached by the Sunday Schools.... AN EPISCOPAL RECTOR, Rev. Gibson Winter of Brighton, Mich., says that "anti-Christian forces dominate the new leadership of suburban churches" in America. He thinks that a tidal wave of successful executives and go-getters has poured into the churches because religion is popular. These men know nothing of the new birth, salvation or Bible truth but they have been elected to church leadership. Mr. Winter thinks these "Johnny-come-latelys" are delivering the church to Babylon.... LITERALLY THOUSANDS of "liberal" churches in America planned social dances for New Year's Eve to welcome the advent of 1956. The National Council of Churches considered but finally abandoned the staging of a one-hour jazz program over CBS under the direction of Rev. Alvin B. Kershaw, rector of Holy Trinity Episcopal Church, Oxford, Ohio. This is certainly a far cry from the traditional Watch-Night Prayer Meetings of evangelical Christendom.... THE AMERICAN BUSINESS Men's Research Foundation reports that there are 410 daily newspapers, 2,068 weekly newspapers and twelve major magazines of nationwide circulation which will not carry liquor advertising. Just a drop in the bucket of American journalism, but thank God for them!... AT THE 1955 YMCA world conference in Paris new efforts were urged to "bridge the historic gap" between the Roman Catholic Church and the "Y". In view of the traditional opposition of Romanism to the Association it is evident that any rapprochment will result in compromises fatal to any remaining evangelical Protestant influence in the organization.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Juvenile Delinquency

The Senate subcommittee on juvenile delinquency has issued a report calling for more jobs for teenagers to help combat criminal tendencies among young people. In order to accomplish this the subcommittee recommended that the child labor laws be restudied and reconstructed if necessary.

The subcommittee report estimates that there will be 1,600,000 young people in the 14-17 year old group out of school by 1965 if projected on present percentages. Of these one-half million would be unemployed. This would amount to an increase of 60 per cent in 14-17 year old unemployed young people over the ten year period.

At the same time there will be an increase of high school students from the present level of 7½ million to 12 million by 1965.

The recommendations included various steps which would make way for more part-time jobs and more help in placement of students when they graduate. It also recommended that schools give more attention to job-experience factors as a part of the student's overall education.

One suggestion in Washington, following the issuance of the report, was that the subcommittee could perhaps have added some recommendations on ways and means of keeping 11 million American working married women, many of them mothers, at home.

Unrest in Colombia

A United Press dispatch dated December 29, 1955 pointed up the fact that there continues to be tremendous political unrest in Colombia.

Thirteen "bandits" have been killed in a move against "political banditry." The government ordered army and police to move into action in the areas of Armenia and Calarca in the province of Caldas. The mayors in these areas ordered day and night curfews. Farm laborers were ordered not to leave the farms except during the daylight hours on Sunday. Farm owners and foremen were also required to have permits in order to travel.

Chapel Destroyed

Fanatics in Colombia poured gasoline on the walls and furniture of a Protestant chapel and set it on fire during the night of December 13, 1955. The chapel was located in the country district of Palmira in the Province of Magdalena.

This brings to 46 the number of churches and chapels which have been destroyed by fire or dynamite since 1948.

The chapel was valued at 5,000 pesos and had a capacity for 120 persons. The chapel belonged to a congregation connected with the ministry of Rev. Elof H. Anderson of The Evangelical Alliance Mission.

The members of the congregation had bought new pews and a pulpit which were to have been dedicated on Christmas Day. The chapel itself had been dedicated in March, 1955.

A Catholic priest, Father Jose M. Jaramillo, had been in the area several days prior to the attack, and had incited hatred for the Portestants, according to reports from the Evangelical Confederation of Colombia. The Confederation also reported that Father Jaramillo had listed by name certain Protestants who, he felt, should be driven out of the area. Three days after his visit there was an unsuccessful attempt to assassinate Sr. Lorenzo Llega, a Protestant layman of the Palmira area.

USIA Change

Dr. D. Elton Trueblood resigned his post as Chief of religious information of the United States Information Agency. His resignation became effective December 31, 1955. He will be succeeded by Dr. Ronald Bridges of Sanford, Maine.

Dr. Bridges, educator, writer and lecturer, was the executive director of the Broadcasting and Film Commission of the National Council of Churches from 1950-1954. He was formerly president of the Pacific School of Religion at Berkeley, California.

ARSON IN COLOMBIA
(See article "Chapel Destroyed")

Dr. Trueblood has been on leave from Earlham College since 1954 when he accepted the USIA post. He will now return to Earlham as professor of Philosophy. He intends to continue working on a book on the philosophy of religion and will be filling speaking engagements throughout the country.

Dr. Trueblood said that a citizen ought to give his services to his government when he can and that was why he accepted the USIA post. He added that while in Washington he had found many dedicated government servants who are "entirely hospitable to an emphasis on spiritual values."

The establishment of the post religious adviser within the USIA has caused occasional criticisms on grounds of church-state separation. But for the most part it has been accepted as the only feasible means of providing for any religious emphasis in the information program.

Spain's Reaction

The seating of Spain in the United Nations on December 14 was interpreted in Madrid as being outright endorsement of Franco's military dictatorship and all that it stands for, according to a report filed by a correspondent of the *New York Times*.

The report said that "the ruling class . . . called Spain's admission to the United Nations the Franco regime's greatest foreign policy triumph since the military and economic agreements with the United States were signed in September, 1953." This reaction was circulated in the "government-controlled press."

In December, 1946 the UN recommended the withdrawal of diplomatic missions from Spain, as a boycott to censure Spain for the pro-Axis, anti-Allied attitude of its totalitarian government during World War II. Now the Franco regime maintains that the seating of Spain in the UN proves that "Spain was right all along and that it took the United Nations nine years to realize that it had been wrong in promoting an anti-Spanish policy."

The totalitarian government of Spain has enforced many grave restrictions on the freedoms which are set forth in the Universal Declaration of Human Rights. Not the least of these are the strangle-hold restrictions which Spain has set upon religious liberty. Such restrictions have been an integral part of the totalitarian government, yet one of the Spanish papers gloats over the fact that "Spain has never modified her attitude" but has now been accepted into the United Nations.

At this point we will not discuss the worth of the United Nations as an "international forum," nor will it be necessary to make comment on the worth of an unenforceable document

(Continued on page 17)

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—UNITED ACTION—

Hinshaw Heads Denver Evangelical Fellowship

DENVER, Colo.—The annual meeting of the Denver Association of Evangelicals was held at the Galilee Baptist Church with Rev. Lester Thompson as the host pastor.

After a fine banquet served by the host church, Rev. Donald McDonald presided over the business session. Officers for the new year were elected and are as follows: President, Rev. Lloyd Hinshaw; 1st Vice Pres., Rev. Willard C. Vetter; 2nd Vice Pres., Major Earl D. West; Secretary, Rev. Cecil C. Allen; and Treasurer, Rev. T. R. Crown.

Following the business meeting, Rev. Mahlon L. Macy, Central Director, brought a message entitled, "The Vitalness of Evangelical Cooperation."

The Denver Association has a fine program planned for the coming year which should be of great benefit to the evangelicals of the Denver area.

Ask Public Hearing On Haitian Treaty

WASHINGTON, D. C. —The National Association of Evangelicals and other Protestant groups have asked the Senate Foreign Relations Committee to hold public hearings on a proposed treaty of friendship, commerce and navigation with the Republic of Haiti. They object to the omission from the treaty of customary religious liberty guarantees for American citizens residing abroad.

The agencies wrote Sen. Walter F. George (D.-Ga.), chairman of the committee, demanding that, before the Haitian treaty is sent to the Senate floor for ratification, the absence of a religious liberty clause be the subject of a hearing.

The treaty, designed to replace an old one that is now somewhat out of date, was forwarded to the Senate by Secretary of State John Foster Dulles last July. Upon learning of possible controversy over the otherwise routine pact, the committee tabled consideration of it until this year (*Action,* September 15, 1955).

A study made by the Washington office of the National Association of Evangelicals cites the treaty in force with Denmark and other small nations as the accepted standard form of religious liberty guarantee in such agreements. This clause reads:

"Nationals of either Party within the territories of the other Party shall be permitted: (a) to travel therein freely, and to reside at places of their choice; (b) to enjoy liberty of conscience; (c) to hold both public and private religious services; (d) to gather and transmit material for dissemination to the public abroad; and (e) to communicate with other persons inside and outside such territories by mail, telegraph, and other means open to general public use."

The proposed treaty with Haiti omits clauses (b) and (c) although using identical language as to other guarantees. Article VII of the Haitian treaty also omits the word "religious" from the list of activities in which nations of either Party specifically are authorized to engage.

A number of Protestant denominations maintain missions in Haiti and their activity has been increasing in recent years.

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—EDUCATION—

Conservative Baptists To Control Academy

ST. PAUL, Minn.—The State Supreme Court ruled here that the Minnesota Baptist Convention (MBC) has the "sole and exclusive" right to elect trustees of Pillsbury Academy at Owatonna, Minn.

The decision ended a dispute for control and management of the boys' military school in which the losers, the academy and its "slate" of trustees, were given moral support by another group, the Minnesota Convention of American Baptist Churches (MCABC).

The academy trustees, who had fought to name their own successors, claimed that the MBC is now "dominated by fundamentalists" who might change the character of the school.

The high court's decision means that all MBC-elected trustees are now free to take up their positions on the academy board and members named by the board itself are out.

Chief Justice Roger L. Dell wrote the unanimous decision, which upheld the validity of a special 1887 law—confirmed by the 1889 legislature—giving the MBC power to fill vacancies to the board.

Nicole New ETS Head Two Hundred In Meet

GRAND RAPIDS, Mich. — At the seventh annual meeting of The Evangelical Theological Society Dec. 29-30, at Calvin Theological Seminary Dr. Roger R. Nicole, professor of theology at Gordon Divinity School, Beverly Farms, Mass., was elected president of the Society. He succeeded Dr. Harold B. Kuhn of Asbury Theological Seminary, Wilmore, Ky., the retiring president and moderator of the Grand Rapids sessions.

Among the significant matters of business was the establishing of the category of "Associates" in the ETS. Membership in the Society requires the Th.M. degree or its equivalent; but in order that ministers and others with interest in ETS, but who have not pursued advanced theological study, might be able to share in the activities of the Society and receive its publications, the by-laws were amended.

The Grand Rapids meeting took significant steps for further cooperation between the Evangelical Theological Society and the American Scientific Affiliation, the national organization of evangelical scientists.

Keynote addresses were delivered by Dr. Kenneth S. Kantzer of Wheaton College and by the retiring president, Dr. Harold Kuhn. Dr. Kantzer spoke after the evening banquet on the theme, "The Challenge of Neo-orthodoxy." He related his experiences of personal contact with Karl Barth, Emil Brunner, and other Neo-orthodox leaders during his past year of residence and study in Germany and Switzerland. He warned the assembled Society of the seriousness of the Neo-orthodox departure from the full authority of Scripture and of the increasing threat it is constituting for American evangelicalism in the years ahead. Dr. Kuhn spoke to the popular evening meeting that followed presenting the traditional presidential address. On the subject, "Theology and the Bible Today," he surveyed the trends in biblical and theological scholarship in the present world and their relationship to the position of consistent biblical authority as found in the ETS. Many theological papers of a highly stimulating nature were presented throughout the two-day program.

The Committee on Program and Arrangements announced that the annual meeting for 1956 would be held in the Philadelphia area. Some 200 theologians were present in the Grand Rapids meeting.

Large Enrollment at Friends University

WICHITA, Kan.—A record number of 629 students enrolled at Friends University this year. This is an increase of 25.6 % over last year and is the highest enrollment in the history of the school. Some 360 students come from Wichita which is less percentage wise than in previous years. About thirty per cent of the student body comes from eighty-five Kansas towns; fourteen per cent from other states and sixteen students from other countries.

The increased enrollment is taxing present facilities and faculty staff. This

has necessitated a thorough study and planning for additional facilities. The Board of Directors has given its approval for the launching of a special fund-raising campaign for the construction of a new women's dormitory.

Ministers' Conference At Asbury Seminary

WILMORE, Ky.—The twelfth annual Ministers' Conference, sponsored by Asbury Theological Seminary, was held here January 24-26. Keynote speakers for the program were Dr. Paul S. Rees, minister of First Covenant Church, Minneapolis, Minnesota; Dr. Myron F. Boyd, director of the International Light and Life Hour Broadcast, Winona Lake, Indiana; Bishop Ira D. Warner, Evangelical United Brethren Church, Puente, California, and Bishop W. Angie Smith, Methodist Church, Oklahoma City, Oklahoma.

This interdenominational gathering, which features outstanding speakers from various areas and churches of the religious world, has continued to grow each year. Registration for the 1956 Conference totaled some 500 clergymen and laymen, from many states and denominations.

Educational Television Threatened by FCC Move

NEW YORK — Protestant groups have filed briefs with the Federal Communications Commission in Washington, D. C., protesting any revision of its rules that would jeopardize the future of educational television.

The briefs stated that proposals now before the Commission to revamp the entire allocation of television frequencies would, if adopted, "mean the death of the reservation of channels for education." They requested that the FCC "maintain intact its Table of Assignments including the reservation of all television channels presently reserved for educational purposes."

Religious groups are concerned with the proposals because the reserved channels are available to church-affiliated colleges and universities on the same basis as state schools.

More than 250 TV channels are currently reserved for non-profit educational use. Only 18 of these are actually in operation. Commercial applicants are seeking to terminate the reservation of those channels for which educational groups have not yet made application and their petitions are being considered by the FCC.

Bible Scholars Reject Claims on Yonan Codex

NEW YORK—(RNS)—The Society of Biblical Literature and Exegesis, at its 75th anniversary meeting here, rejected claims as to the age, importance and value of the Yonan Codex, an ancient New Testament manuscript.

An adopted resolution put the society on record as opposing some of the publicity "attending the efforts currently being made to raise by popular subscription $1,500,000" to purchase the manuscript for presentation to the Library of Congress.

One such publicity statement declared the volume to be "Christendom's most precious document."

The purchase would be made by the Aramaic Bible Foundation of Washington, D. C., sponsor of a nationwide tour of the Codex which is owned by Norman M. Yonan, a retired Washington, D. C. importer.

In its resolution, the Society refused to accept the Foundation's claims that the manuscript is 1600 years old, that it is the oldest known copy of the New Testament, and that it was written in Palestinian Aramaic, the language Christ spoke.

The Society classified the Codex as an authentic seventh or eighth century copy of the Syriac Peshitta, a version made from the Greek New Testament about 400 A.D.

It expressed the following judgments on the manuscript.

The Syriac dialect of Edessa (the modern Urfa, Turkey) used in the Peshitta Version differs considerably from the Palestinian Aramaic used by Jesus more than four centuries earlier.

There are about 300 known manuscripts of the Peshitta version in libraries in this country and in Europe, several of them older than the Yonan Codex.

A fair estimate of the value of such a manuscript is about $5,000.

MISSIONS

Liberia Sponsors an "Inaugural Revival"

SPRINGFIELD, Mo.—Two ministers of the Assemblies of God participated in inaugural ceremonies for President William V. S. Tubman of Liberia January 2 through January 9 and immediately following the inauguration began a series of revival services under the sponsorship of the government.

Attending the ceremonies were Rev. Glenn Horst, secretary of overseas evangelism of the Assemblies of God, and Rev. Ralph P. Byrd, pastor of Faith Memorial Assembly in Atlanta, Ga.

The invitation to attend the inauguration of President Tubman and Vice President William R. Tolbert was extended by Acting Secretary of State M. Dakuly on behalf of the government.

Following the ceremonies at Centennial Pavilion in Monrovia, Liberia, President Tubman introduced Mr. Byrd who began a great "Inaugural Revival" in the capital city to last for two months. All expenses are to be paid by the Liberian government. Other services will be held throughout the country following the Monrovia meetings.

Evangelist Byrd came into prominence through a series of services held in the Philippines early in 1955. As a result of these services the President of Liberia extended the invitation for him to hold similar services in Liberia.

During the revival in the Philippines the Assemblies of God established the largest Protestant church in the Islands at Manila.

ELO Conference Plans for Future

CHICAGO—The fourth annual conference of Evangelical Literature Overseas was held recently at Moody Church here.

The keynote address, brought by Rev. Arthur H. Glasser, Assistant Home Director, Overseas Missionary Fellowship (CIM), pointed out the large place that literature has had in the history of the church, and the necessity of giving it a more prominent place in the missionary program of today, due to (1) the white man's decline, (2) non-white population increase, (3) unprecedented increase in literacy, and (4) spread of Marxism. Delegates were repeatedly challenged with the advance of contemporary forces, whose chief means of propagandizing the world is literature.

While the conference provided much of information, inspiration and challenge most of the sessions were given over to a practical presentation and discussion of literature problems by the twenty-two speakers. The four Findings Committees brought in recommendations, many of which have been adopted by the ELC Board, and will be a part of their future program.

Dr. Eugene A. Nida, Secretary of Translations, American Bible Society, and one of the world's foremost linguists, reported that 95% of the world's population now has the Scriptures in its own dialect. The need is for evangelical literature to instruct people in the Word. This will best be met in original writing rather than in translations. If missionaries do resort to translation of theological writings, they should be "adapted" to the culture of the people.

Problems of publishing and production were presented by William A. Deans, for fifteen years a publisher in the Belgian Congo. Emphasizing the need of simplified methods and equipment, he pointed out the necessity of training nationals to assume increasing responsibility.

PRESS

Texas Baptist Weekly Has 300,535 Readers

DALLAS, Tex.—(RNS)—The *Baptist Standard,* weekly published here by the Baptist General Convention of Texas, has reached a circulation of 300,535.

The figure, announced by Dr. E. S. James, editor, gives the *Standard* the highest circulation of any daily, weekly or monthly publication in the state.

In 1889 the *Standard* had 6,000 subscribers. By 1952 it had climbed to 250,000.

NHA Sponsors Sermon Contest for Pentecost

MINNEAPOLIS, Minn.—The National Holiness Association is sponsoring a Pentecost Sunday (1956) Sermon Contest. Some $600 in awards will be made for the best sermons and outlines presenting the work of the Holy Spirit in the heart of the believer to the general public, or those not indoctrinated in the Wesleyan position.

Sermons and outlines must be submitted before February 15, 1956 and the winners will be announced at the NHA annual convention at Cleveland, Ohio, April 3-6. All ministers are eligible to submit manuscripts. Address Rev. Paul L. Kindschi, NHA headquarters, 1128 Metropolitan Bldg., Minneapolis 1, Minn. for information.

Contest judges are Dr. Paul S. Rees, Bishop Leslie R. Marston and Dr. Roy S. Nicholson.

H. H. Savage

Paul S. Rees

George L. Ford

Howard W. Ferrin

Albert J. Lindsey

AMONG THE GALAXY OF SPEAKERS AT THE NAE CLEVELAND CONVENTION

A veritable feast of good things has been prepared for those who will attend the 14th annual convention of the National Association of Evangelicals at Cleveland, Ohio. April 10-13. Among the headline speakers are President H. H. Savage who will address the assembly Tuesday night on "The Church Edifying Itself in Love"; Dr. Albert J. Lindsey, pastor of First Presbyterian Church, Tacoma, Wash.; Dr. Howard W. Ferrin, president of Providence-Barrington Bible College, Providence, R. I.; Dr. Paul S. Rees, pastor of First Covenant Church, Minneapolis, Minn., and associate of Evangelist Billy Graham in his crusades in the British Isles; Dr. William Ward Ayer, nationally-known evangelist and former pastor of Calvary Baptist Church, New York City. In addition to the program features in the main convention there will be a wealth of inspiration and information in the many simultaneous conferences conducted by NAE commissions and affiliated agencies.

—DENOMINATIONS—

Union Plan Loses in LFC Fails by 35-Vote Margin

MINNEAPOLIS, Minn.—(NLC)—A referendum conducted among congregations of the Lutheran Free Church fell thirty-five votes short of attaining the three-fourths majority needed for the LFC's continued participation in union negotiations with three other Lutheran bodies.

Official results showed that of 327 congregations reporting valid ballots in the poll, 210 or 64 per cent approved a proposed organizational basis of union, and 117 congregations or thirty-six per cent voted against it. About thirty congregations did not cast ballots or did not meet the deadline.

The outcome of the referendum, which had been widely predicted in Free Church circles, was announced here by Rev. Forrest T. Monson, LFC secetary. The popular vote, he disclosed, was almost identical per centage-wise to the congregational result.

—INTER - CHURCH—

Committee Proposes United Church Join World Council

CHICAGO—(NLC)—Application for membership in the World Council of Churches will be made by The American Lutheran Church at its constituting convention in 1959, under a recommendation adopted here by the Joint Union Committee of the four church bodies negotiating the union.

The unanimous action was taken without debate when the committee approved a section of the articles of union for the new Church that deal with its extra-church relationships.

Participating in the action were representatives of the American Lutheran Church and the United Evangelical Lutheran Church, which are now members of the World Council, and the Evangelical Lutheran Church which rejected membership in the international church agency at their general conventions in 1948.

Plan Dictionary of American Hymnology

NEW YORK—(RNS)—Plans for the publication of a "dictionary of American hymnology" were announced here by Deane Edwards, president of the Hymn Society of America.

Dr. Leonard Ellinwood of Washingtoin, D.C., a leading Protestant Episcopal authority on hymnology and consultant to the Library of Congress on this subject, has been named chairman of a committee to prepare the volume, Mr. Edwards said.

The group will bring into the book the story of hymnody in America, the writers of hymns and Gospel songs, and the known facts about the hymns and music now used in American churches.

Protestants Confer on Religion in the Schools

ST. LOUIS, Mo.—(RNS)—A group of Protestant churchmen and educators, delegates to the National Conference on Religion and Public Education here, suggested five basic principles as a guide to public schools in dealing with religion (*Action,* December 1, 1955).

The principles are:

1. As to the nature of the child—he is a creature of God, he is loved by God, and he is responsible to God for all of his acts.

2. The right of the child, by virtue of his divine creation, to the fullest development of his faculties and capacities.

3. Respect for the individual conscience and faith of each child's allegiance.

4. Belief in citizens as being brothers, children of God, with equal rights and responsibilities.

5. Religious truth should be included in the child's education wherever relevant to the subject matter of public education.

These principles were offered by a committee headed by Dr. Rufus E. Clement, president of Atlanta University and the first Negro elected to the Atlanta Board of Education.

The committee, which dealt with the conference's main topic, "The Christian and the Public Schools," also said that "the schools may teach about religion or its value as a fundamental factor in our national life."

"They may not teach," it said, "in such a way as to serve the sectarian needs of any ecclesiastical institution individually or collectively."

A committee on worship in the public schools recommended that "all religious exercises in the public school shall be non-sectarian." It said that participation in religious exercises must be only with the consent of the parents of the pupils involved.

A group on the Bible and the public schools agreed that when the Bible is used in public schools, its most effective use is in a reference "where it has bearing on a course of study."

The conference was sponsored by the National Council of Churches.

—WORLD-WIDE—

USA's Lodge Asks Audible Prayers at UN Meetings

NEW YORK—(RNS)—Henry Cabot Lodge, Jr., chief United States delegate to the United Nations, has proposed that U N General Assembly meetings open with audible prayers.

The prayers, invoking God's help to make the United Nations a successful instrument of peace, would be offered by clergymen of the religions with adherents among UN member countries. They would replace the moment of silence dedicated to prayer or meditation that delegates now observe at the opening of Assembly meetings.

In his letter, Mr. Lodge wrote:

"I propose that God should be openly and audibly invoked at the United Nations in accordance with any one of the religious faiths which are represented here.

"I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help we cannot fail. To this end I propose that we ask for that help.

"There is probably no single thing that the United Nations can do which

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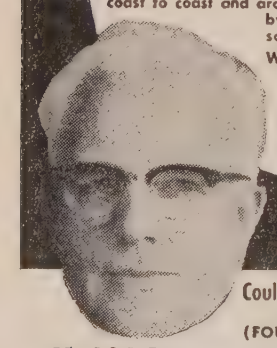

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will so move and touch millions of people around the world and will give them such confidence in the United Nations."

Olympic Year Begins in A Religious Atmosphere

MELBOURNE—(RNS)— A religious atmosphere dominated civic ceremonies held here to inaugurate Australia's Olympic year.

The 1956 Olympic Games will be held in Melbourne later in the year. It will be the first time the world athletic contests have been staged south of the equator.

The open-air ceremonies in Alexandria Gardens opened with the first performance, by the Royal Air Force band, of "The Olympic Hymn," and closed with a special Olympic prayer written by Rev. James Murtagh, editor of *The Advocate,* Melbourne Catholic diocesan weekly. Rev. Alan Watson was the Protestant speaker.

As representative of the Lord Mayor of Melbourne, Councillor Maurice Natman, chairman of the Olympic Committee, read the Beatitudes from the Gospel of St. Matthew. The assembled throng recited the Lord's Prayer and sang "Abide With Me" and "O God, Our Help in Ages Past."

Church School Support Threatened in France

PARIS—Parties with a Roman Catholic orientation suffered a heavy setback in the French national elections and will constitute a small minority group in the new parliament.

Two-thirds of the deputies elected belong to anti-clerical parties who are pledged to work for the repeal of laws that provide limited State aid to church school pupils. The National Committee for Lay Action, which spearheaded a campaign to revoke these laws, is expected to urge the anti-clerical parties it supported to implement their election pledges.

If State aid for church schools is made an issue in parliament, supporters of the present laws could probably not muster more than an inadequate 200 votes.

Soviet Russia Reiterates Its Hostility to Religion

WASHINGTON, D. C.—In one of the strongest declarations on the subject in recent months, the Soviet radio has reaffirmed communist hostility to religion, and has called for an intensified propaganda effort to combat the revival of religion in the USSR since World War II, the USA Information Agency reports.

In its overseas press and radio commentaries, the Information Agency said the declaration was made by M. P. Koritsyn of the Soviet Ministry of Culture in a recent Russian-language broadcast for home consumption.

The speaker portrayed religion as based solely on "blind faith," and said religion "kills the best human qualities." In this connection, Koritsyn cited the danger of the religious maxim: "Love your enemies, bless them that curse you." Hate, not love, is needed to ward off enemies, Koritsyn said.

The Soviet speaker attacked observance of religious holidays as "one of the most harmful remnants of the past." In discussing Easter, the most important holy day for Russian Christians, Koritsyn made the flat statement that "science has proved that Christ never existed."

The information Agency quoted him as saying: "The Communist party, which is founded upon the only correct world outlook—Marxism, Leninism—cannot remain neutral in its attitude toward religion . . ."

Barcelona Sees a Great Youth Revival

BARCELONA, Spain—One of the high points in the life of evangelical Christians in Barcelona last year was the united Youth for Christ evangelistic campaign. Services were held simultaneously every night in two or three churches in order to hold the crowds. It was estimated that between 1,000 and 1,500 attended the meetings nightly. Visible results showed some eighty souls won to Christ. Others came in separate church services following the crusade. Every morning from 6:30 to 7:30 there were prayer meetings in a downtown church and a deep spiritual atmosphere was evident throughout.

This victory for Christ may foretell a new day for evangelical work in this part of strongly Roman Catholic Spain.

Greek Evangelicals Elect New Moderator

THESSALONIKI, Greece—(RNS)—Rev. Michael Kyriakakis was elected moderator of the Greek Evangelical Church at the triennial meeting of its General Assembly here. He is pastor of First Greek Evangelical church in Athens.

He succeeds Dr. George A. Hadjiantoniou, pastor of Second Greek Evangelical church in Athens who had headed the Church since 1946.

Dr. Hadjiantoniou resigned last April in protest against what he termed "arbitrary actions" of the American Mission to the Greeks, with headquarters in New York, which was the Church's exclusive agent in the United States. He contended the mission's actions had "jeopardized the spiritual principles and national character of the Church."

At the meeting here, the General Assembly adopted resolutions stating that Dr. Hadjiantoniou's charges had not been substantiated. They stated that "no attempt whatever, directly or indirectly," was made to altar the Church's national character, and "no administrative irregularities" marked the General Assembly's relations with the American Mission.

"On the contrary," the resolution said, "it has been shown that in the administration of financial matters, full order, regularity, and respect of the rules of brotherly cooperation prevailed for the progress of one common Christian aim."

New British Youth Magazine Launched

EASTBOURNE, England.—With unprecedented circulation the first issue of Youth for Christ's newly-styled monthly magazine has appeared in Britain. It was a sell-out. The second issue carried an exclusive Billy Graham feature and exceeded

the first in wide acceptance.

Vista, as this British youth magazine is called, has a most promising future "in the battle for the souls of the youth of Britain."

Reds Increase Output Of Anti-God Pamphlets

NEW YORK—(RNS)—Russia has noticeably increased its output of anti-religious pamphlets in the weeks following the collapse of the "Geneva spirit," according to a report issued here by Radio Free Europe.

At least five such pamphlets with a total circulation of more than 700,000 copies have been produced within a month, the report said. All were published by the Soviet Mass Education Society.

One pamphlet, "Religion in the Period of Imperialism" written by M. M. Shienman, well-known atheistic writer, is devoted primarily to the thesis that "capitalists give millions of dollars for religious purposes in the expectation that religion will support capitalism."

It also asserts that in Africa the Roman Catholic Church and the Anglican Church "carry out a policy of racial separation and discrimination."

The RFE report noted, however, that all of the pamphlets reflect "the dilemma in which Communist propaganda finds itself at present."

"On the one hand," the report said, "the Communists are trying to recruit religious believers into 'front' organizations and on the other they wish to continue the struggle against religious ideologies. The writers are unable to solve the contradiction between Communist tactics and fundamental Communist ideological principles."

Soviet Churchmen Under Fire of Orthodox Clergy

MONTREAL—The delegation of Soviet churchmen recently in Canada were denounced as impostors and tools of the Communists by the United Committee of New Canadians of Russian Origin, and the rector of Montreal's Russian Orthodox Cathedral.

Rev. Oleg Boldyreff, rector of the Cathedral of St. Peter and St. Paul, and C. C. Skotestzky, president of the New Canadians group, both announced that no eastern Canadian parish of the Russian Orthodox Church would participate in the reception of the Soviet visitors.

The Russian churchmen were on an American tour at the invitation of the United Church of Canada and the National Council of Churches of the USA.

Father Boldyreff said he had inquired into the intentions behind the invitation to the Moscow Patriarchate and had been informed that the United Church wished to honor the Russian Orthodox Church "which seemingly had overcome the atheistic persecutions to which it had been subjected and had finally obtained a degree of freedom."

"While I bow to the commendable intentions of the authorities of the United Church," he said, "it is my duty to state that such is not the situation of the Russian Orthodox Church in the Soviet Union. The martyrdom of the Church still continues and its freedom is more apparent than real."

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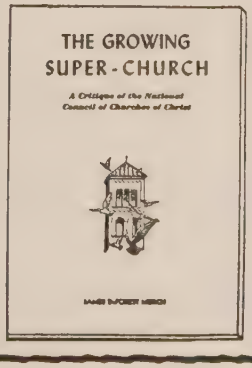

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Sandy

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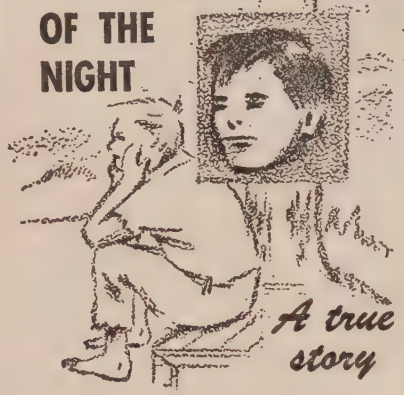

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accused members of the delegation of denouncing Canadian troops fighting in Korea, referring to them and other United Nations forces as "cannibals," "neo-Fascists" and "civilized savages." Furthermore he stated that the "Red" churchmen were "saturated with unbridled hate for all countries and peoples living in democracy and freedom."

PERSONALIA

M. R. Zigler, European director of the Brethren Service Commission, was recently awarded the Order of Phoenix by the government of Greece, in recognition of his services in the distribution of relief.

Homer Rodeheaver passed to his reward at Winona Lake, Indiana toward the close of 1955. He was noted as the associate of Evangelist Billy Sunday and as the head of a large music publishing business.

Wilbur M. Smith, editor of *Peloubet's Notes* and professor of English Bible at Fuller Theological Seminary, is now a member of the New York and Philadelphia Synod of the Reformed Episcopal Church, having transferred his membership from the Presbyterian Church in the USA.

James DeWeerd, pastor of Cadle Tabernacle Indianapolis, Ind., and noted radio-TV speaker, has received the title of Colonel from the Governor of Kentucky in recognition of the service he is rendering the Bethany Orphanage in that State.

F. Roy Cattell, for many years General Secretary of the Evangelical Alliance of Great Britain and leading spirit in bringing Evangelist Billy Graham to the British Isles, has resigned. He is succeeded by Mr. Peter Hemery, who has been appointed Acting General Secretary.

Vernon Grounds has succeeded Dr. Carey S. Thomas as president of the Conservative Baptist Theological Seminary of Denver, Colo. Dr. Grounds had been dean of the faculty. He was formerly a member of the faculty at King's College and later at Baptist Bible Seminary at Johnson City, N. Y.

R. L. Robinson of Weatherford, Texas, a prominent leader in the Gideon movement in that state, has been named president of the Prison Mission Association which promotes jail work and Bible study among prisoners throughout the USA.

Earl Kalland, former president of the Western Conservative Baptist theological Seminary, Portland, Ore., has been appointed dean of the faculty of the Conservative Baptist Theological Seminary of Denver.

Phil Saint, internationally-known artist-evangelist, plans to devote his life to the evangelization of Argentina and other Latin American lands. He is now in Costa Rica for language study.

D. Elton Trueblood has resigned as chief of religious policy for the USA Information Agency. On January 1 he resumed his post as chairman of the department of philosophy and religion at Earlham College. Dr. Ronald Bridges, president of the American Board of Foreign Missions of the Congregational Christian Churches, succeeds Dr. Trueblood.

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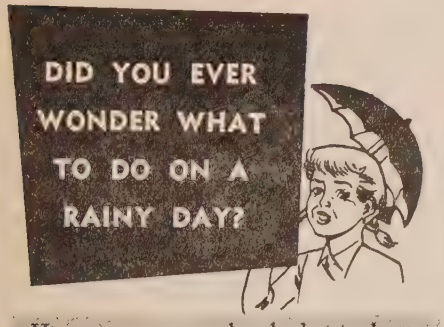

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Open Door to the Hindus

In India, during the three winter months, some fourteen million fanatical Hindus are converging on the city of Nasik, one hundred seventeen miles from Bombay, for the purpose of worshipping the male sex god. Permission has been granted the Christian forces to distribute gospel literature among these masses, and the task of supplying the literature has been delegated to the Bible Meditation League, with its international headquarters in Columbus, Ohio. The League is now in process of printing ten million copies of material which presents Christ in such a way that the Hindus will understand.

The Bible Meditation League responded in a smaller way to a like challenge to minister to four million Hindus when they converged on Allahabad in 1954, and out of the harvest of souls has come some fifteen hundred converts to Christianity. One of the converts, a young man of Brahman caste, Prabhu Das, has enrolled at Moody Bible Institute to study for full time Gospel evangelism.

How many are fourteen million? How long would it take to give the gospel to that many IF they would rebel against the rule that they must not enter a building where Christianity is preached, and come to services in an auditorium seating ten thousand persons? It would require fourteen hundred services to permit each to attend just one service. It would require three years and ten months to hold these services.

Why do the Hindus accept Gospel literature, and yet refuse to attend services? They take the literature and study it secretly in disregard of the pagan religion's opposition, and then having found some seed of truth for their hearts, seek out Christian workers to aid them. Something of their receptivity can be seen from the fact that at the Allahabad Festival in 1954 one hundred ten thousand copies of Gospel material were handed out to seeking Hindus in just two days.

This fourteen million challenge has well been called "The biggest challenge numerically in the history of the Christian faith."

* * * *

Capitol Report

(Continued from page 10)

like the Declaration of Human Rights. But it seems strange that entry to the UN should be heralded as a triumph in gaining a stamp of approval on the undemocratic practices of the Franco regime.

Spain could gain much respect in the eyes of the world by eliminating the serious restrictions of freedom which exist within her territory. But in the light of the official reaction to seating in the United Nations, this would almost seem too much to hope for.

Persecution in Bolivia

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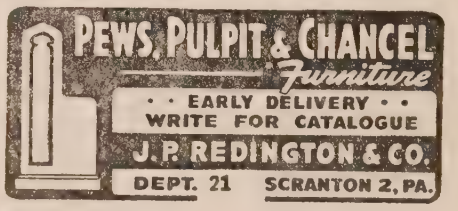

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was stoned on the evening of December 1, 1955. Some of the stones were aimed at an American lady-missionary who was in front of the mission quarters at the time the attack occurred.

The attack came just as a conference of missionaries was beginning. Many windows in the mission were broken and the roof was showered with rocks.

This is the second serious incident of violence to occur in Bolivia since the beginning of October. The previous incident occurred in connection with a Youth for Christ conference which was being held in La Paz.

The zone police, located one block from the mission property, failed to respond to three telephone calls and a personal appearance at the police station requesting protection. The American Embassy was then contacted and within a half hour two carloads of police arrived. They left guards for the night.

Meanwhile it was revealed that the life of a former priest, residing at the mission, had been threatened. When the plot against his life was discovered early in October he left LaPaz. He returned and took up residence at the mission just three days prior to the attack.

Missionaries believe that the attack was instigated by the same promoters of anti-Protestant feeling who were responsible for the incidents early in October. Boys from two Roman Catholic schools have been identified in connection with the throwing of tear gas and smoke bombs which slightly injured several persons in the Youth for Christ meeting of October 3.

A Life Sentence?

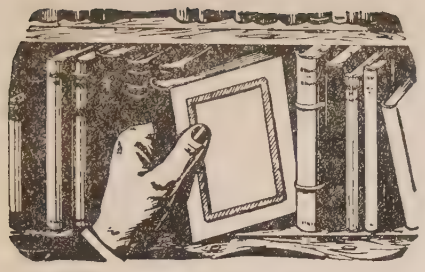
Two young men of the Spanish Navy have been sentenced to what could prove to be a life sentence. The "crime" was that of refusing to kneel at a mass which they had been ordered to attend. For this crime they were sentenced to two years imprisonment. The two young men appealed to the High Court of Justice in Madrid but the sentence was upheld.

At the end of their two year sentence in prison they will be obliged to spend two more years in military service. If they refuse to surrender their conscientious beliefs when again ordered to mass by the military they may be sentenced to another term in prison and further military service. This could go on indefinitely.

At the same time Spain has just been given a seat in the United Nations as one of the 76 member nations. It should be expected that Spain will uphold the wording of the Universal Declaration of Human Rights which states in Article 18:

"Everyone has the right to freedom of thought, conscience and religion."

It must, of course, be recognized that the Universal Declaration of Human Rights is not the kind of a document that can be enforced, but it would seem rather ridiculous for the United States to welcome Spain as a "free nation" upon Spain's entry to the United Nations when the High Court of Justice in Madrid upholds a sentence of this nature.



BOOK SHELF

ARNOLD D. EHLERT

"A Layman's Guide to Protestant Theology." William Hordern. viii, 222 p. Macmillan. $3:50.

In some ways this is one of the most exciting books to pass the Book Editor's desk this year. Written for laymen, it reflects in language as simple as it is possible to make it the whole gamut of theological development, but more particularly that of our own century. The author himself, now Assistant Professor of Religion at Swarthmore College, studied at the University of Saskatchewan, St. Andrews College, and Union Theological Seminary, New York. He assisted Niebuhr and Tillich but states his own theological position to be orthodox. His treatment of liberalism and fundamentalism can thus be more objective, and he must be commended for his fairness and insight into the basic strengths and weaknesses of both.

The author draws the contrast between liberalism and neo-orthodoxy and discusses at length Tillich, whom he sees standing on the border line between these two. What he calls "modern orthodoxy" he sees as the coming movement, or "growing tradition" (chapter 9). This view holds the incarnation to be central, rather than the atonement, as with the fundamentalist—the whole life of Jesus, not primarily His death. And so the lines are drawn. This book should not be read to bolster anyone's position, but rather to re-examine it and to evaluate others at the same time. It ought to be read by every student of theology.

"Danish Rebel, a Study of N. F. S. Grundtvig." Johannes Knudsen. xiii, 242 pp. Muhlenberg. $3.50.

Grundtvig (1783-1872) was a strong Christian with a many-sided career in his native land, Denmark. Active in education, a writer of hymns, mythology, and an anti-Kierkegaard scholar, he deserves study and appreciation. He studied theology and preached for a while. He attacked a sterile rationalism, but leaned too far away from the supremacy of Scripture to the centrality of the church. The book will be a landmark in the history of Lutheranism and of the church in Denmark.

"Religions of the Ancient Near East: Sumero-Akkadian Religious Texts and Ugaritic Epics." Edited with an Introduction by Isaac Mendelsohn. xxix, 284 pp. Liberal Arts Press. Cloth, $3.00; paper, $1.75.

Many will ask, "Why should I be interested in the Religions of the Ancient Near East?" If you think that God sent His revelation down from heaven wrapped in cellophane so that it was untouched by human hands, you will not be interested. But if you think that God's Spirit moved upon men who were children of their age, and that, in turn, these Spirit-inspired men spoke to their contemporaries in every-day language, then you will want to know everything you can about the thoughts, expressions and religious ideas and practices of the world into which God sent His revelation.

This book gives a selection of Sumerian, Akkadian, and Ugaritic materials, most of which were taken from Pritchard's *Ancient Near Eastern Texts Relating to the Old Testament*. The book contains a good, but quite brief, introduction to the gods of the ancient Near East and to the religious ideas of magic, immortality, and ethics. Before each section there is a brief description of the passage to follow, with introductory material. The editor has given a good, selected bibliography. At the end there is a list of the important gods, with a brief description of the nature of each, and an index of biblical references. Altogether it is a useful volume.—*William Sanford LaSor.*

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"The Cross and the Eagle." Julius Berstl. 319 pp. Muhlenberg. $3.50.

This is a novel based on the life of the Apostle Paul. The author has written previously on the early life of Paul and is well known as a dramatist and novelist. Religious productions of his have been broadcast from the BBC to the European continent.

In this book the author seeks to point up the conflict between the Roman Empire and Christianity. Writing in the present form does not require that every detail of the life of Paul be brought in. Considerable research has gone into the features that belong to the story as developed in this context. Beginning with Paul's last visit to Jerusalem, the story proceeds to the appearances before the magistrates and the appeal to Caesar. In Rome Seneca comes in for more attention than is usual with Pauline fiction, but Berstl says that his research makes it appear entirely probable that Paul met Seneca, and this even apart from the letters which originated in the fourth century. The writing is noble, the book well made up, and this is a commendable piece of work.

"Fools for Christ; Essays on the True, the Good, and the Beautiful." Jaroslav Pelikan. ix, 172 pp. Muhlenberg. $3.00.

Dr. Pelikan is a graduate of Concordia College, Fort Wayne, Concordia Seminary, and the University of Chicago. He is now a member of the Federated Faculty of the University of Chicago's theological department. In this book he explores the problems common to faith and human values, and draws heavily from Otto, Kierkegaard, Dostoevsky, Luther, Nietzsche, Bach, and the Apostle Paul. This is a penetrating study in the three virtues listed in the subtitle as they have revealed, but failed to reveal fully, the Holy One, who "has been made flesh and has dwelt among us in Jesus Christ" (p. 171).

"The Christian Science Myth." Walter R. Martin and Norman H. Klann. 184 pp. Biblical Truth Pub. Co., 70 Union Ave., Paterson, N.J.

The two authors of this treatise have made an extensive study of their subject. Both are graduates of Shelton College, and are President and Vice President respectively of the Biblical Truth Publishing Society. For anyone who has not read widely in literature critical of Christian Science, this book will come as a fascinating exposure of the inner workings of the mystery woman and her enterprise. Enough of the history in recounted, with documentation, to indicate the origin and early development of the movement, and rest of the book is devoted to a critical comparison of the doctrines of Christian Science with the biblical revelation.

"A Study of the Book of Acts—Standing on the Promises." Charles J. Woodbridge. 151 pp. Baker Book House. $2.50.

Acts is a missionary book, and Dr. Woodbridge is a missionary soul; thus he is thoroughly at home in this study. He was born in China, served as a missionary in Africa, and has travelled in all of the continents and has visited over fifty countries. In addition to this he has the gift of exposition. To maintain alliteration for twenty-eight chapters and in some cases for three points within the chapter, is quite a feat, but it is done in this book. The perusal of it will freshen any study or sermonizing on the Acts of the Apostles.

"The Person and Work of the Holy Spirit." Rene Pache. Translated by J. D. Emerson. 223 pp. Moody Press. $2.50.

Here is a remarkably accurate exposition of the bblical doctrine of the Holy Spirit. Written for the average Christian reader, the work is comprehensive, including the treatment of the doctrine of the Holy Spirit in both the Old and the New Testament, and deals with all major aspects of the scriptural revelation of the Spirit. The point of view is that of the conservative, biblical scholar who assumes the premillennial interpretation. The volume is distinguished as being biblical and includes many aspects of the doctrine commonly neglected or omitted such as the work of the Holy Spirit in the Old Testament, and the relation of the Holy Spirit to eschatology.

The format of the book is an expanded

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outline, expounded with pungent and brief exposition coupled with abundant Scripture citations. While the work is dogmatic in character and cites only Scripture authority for support, there is evidence of wide reading and doctrinal breadth. The book is highly commended to those who want a complete study of the doctrine of the Holy Spirit in popular language.—*John F. Walvoord.*

"The King of the Jews; a Verse by Verse Commentary on the Gospel According to Matthew." John R. Rice. 504 pp. Sword of the Lord. $3.95.

Dr. Rice has enlarged and rewritten material once used in a correspondence course on Matthew. This is a devotional and expository treatment, but is not homiletical in the sense that the material is outlined. Dr. Rice does not believe in a secret rapture, but does hold its imminency. The rapture is not in view in Chapter 24. The regathering of the Jews he holds to be "the regathering of living Israel to Palestine" (p. 388). The virgins in Chapter 25 represent Christians, and the coming of the Bridegroom, the rapture. The parable of the talents—"does not this represent the same 'judgment seat of Christ' before which all of us Christians must appear?" (p. 409). Despite differences of opinion some may have with the author, this book would make a distinct contribution to the student reading through the first Gospel.

"The Minister's Complete Guide to Successful Retirement." Norman Lobsenz. 192 pp. Channel Press. $2.95.

Every minister should have this book. It is filled with valuable data on business and finance. Of special current interest is the chapter on Social Security. Ministers nearing retirement age will find the book a gold mine of information and sage advice. All others should practice its "preparedness" program.—J. D. M.

"New Techniques for Church Fund Raising." Othniel A. Pendleton, Jr. 365 pp. McGraw Hill. $5.

A completely detailed outline of a ten-week program for an Every Member Canvass on the "Sector" plan. Dr. Pendleton was the leader in many such projects within the Baptist fellowship and in several communities in New England. The plan has now been tried in more than 2,000 churches with uniform success. This book was the fall selection of the Religious Book Club.—J. D. M.

"The Man Who Forgot." Clarence E. Macartney. 140 pp. Abingdon. $2.

Twelve sermons on Bible characters by one of the noblest of American preachers. All of them are an inspiration to higher Christian living and bear the hallmark of a stirring evangelicalism.—J. D. M.

"New Testament Commentary: Exposition of I and II Thessalonians. William Hendriksen. 214 pp. Baker Book House. $4.50.

This new volume in Dr. Hendriksen's commentary maintains the standard set by the volumes of John. The introduction is full, and deals thoroughly with critical questions concerning the origin and destination of the Thessalonian letters. The study of Paul's language is detailed and accurate. A lay reader can make good use of the commentary, while a scholar will find that it deals exactly with the phenomena of the Greek text and that special points are placed in footnotes where they are available for those who want them. Scripture references to relevant material are numerous, and a full up-to-date bibliography is included.

Theologically, the Commentary belongs to the Reformed tradition. Dr. Hendriksen adds, however, a sane admonition: "The proposition: 'If a man has been elected, he will be saved regardless of how he lives.' is wicked and absurd . . ." (p. 49). In the eschatological interrpetation of these epistles, the author does not commit himself to any detailed scheme. His discussion of the antichrist seemed particularly good. This commentary can be commended for general use.—*Merrill C. Tenney.*

"A Companion to the Study of St. Augustine." Edited by Roy W. Battenhouse. xii, 425 pp. Oxford. $5.50.

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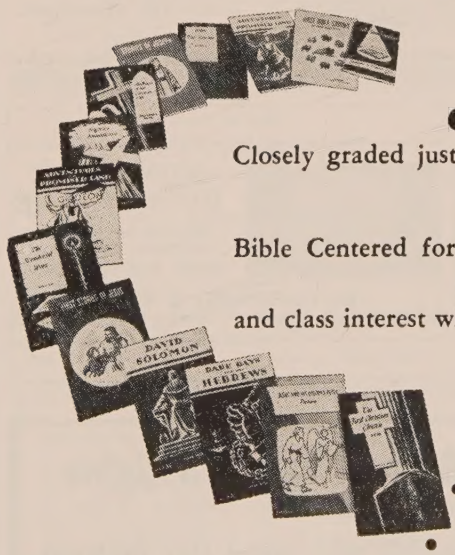

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our day, and a guide to the study of his works. As such it fulfills its aim admirably. The significance of Augustine is seen in the fact that Western Christianity is simply a series of footnotes to him, that we face essentially the same problems he wrestled with. There is a real kinship in crisis, since his world was also faced with destruction and he shows us how to hold together the disparate elements of thought and experience, e.g., faith and reason, personal experience and rational structure.

The book, like Gaul, is divided into three parts: life and significance, the major works, and the special aspects of Augustine's thought. Although the book is well written and stimulating, it does not delve down to the critical depth of its counterpart produced by Catholic scholars; nor does it begin to approach the clarity and decisiveness of Warfield's evaluation in *Studies in Terullian and Augustine*. However, I heartily recommend its close study to discerning evangelical scholars, although most of the contributors see Augustine through the eyes of modern religious liberalism, are basically Pelagain in their view of human nature and of sin., and have a rationalistic approach to the Bible. On the basis of the Augustinian synthesis, it is clear that the philosophy of revelation that H. Bavinck called for in his Stone lectures had not been achieved by the Bishop of Hippo.—*Henry R. Van Til.*

"The New Bible, Pro and Con." William Carey Taylor. vii, 351 pp. Vantage Press. $3.50.

Many criticisms have been written of the Revised Standard Version, but this is the most extensive one to appear thus far. Mr. Taylor has considerable qualification for this task, although he is probably not known outside his own Southern Baptist denomination as he deserves to be. He spent thirty-eight years as a missionary in Brazil and has taught in theological seminaries, and worked for ten years on the revision of the Portuguese Bible. He has taught Latin and Greek. The RSV stands on his study desk along with some forty other translations.

This book deals first with the things he likes about the new translation, and high among these is its elimination of the King James "Catholicism," although it has not eliminated it altogether, and has added some of its own. The witness of the RSV Bible about itself he commends—no indication of liberalism in the captions of the Mosaic books, or of Isaiah. "If we can believe this Bible, as the Nelsons printed it, then it is a knockout blow to modernism," he says (p. 11).

Chapter four consists of a discussion of indivdual translatons that the author likes. There are some thirty-five of these. Then he takes up those he does not like. Most of the book is concerned with these latter under some fifteen or more heads. Our author makes no apologies for attacking the problem as a Southern Baptist and for Southern Baptists. In this he falls into the same fault which he condemns in the translators of the version—sectarianism, although he of course denies that the Southern Baptists are a sect. There is a good deal of polemic here and there. Nevertheless, this is criticism worth reading, and its usefulness would have been much enhanced for Bible students if it had contained an index.

BOOKS RECEIVED

"70 Favorite Hymns for Community Singing in Church, School and Home." By Leonard Whitcup, Chet Gierlach, Johnny Olson: arrangements by Alfred Reed. 63 pp. Chas H. Hansen Music Corp., 119 W. 57th St., New York 19, N. Y. 75c. Arranged for mixed voices.

"What's the Difference in Protestant and Roman Catholic Beliefs?" Arthur G. Reynolds. 61 pp. Abingdon. $2.50 per doz. Twenty-five questions and answers on the chief distinctives of the two systems. Factual and fair presentation.

"A Christmas Story and Its Easter Sequel." William Allen Knight. 80 pp. Wilde. $1.50. The author of the famous "The Song of the Syrian Guest" presents here another charming story which begins in America and ends in Palestine.

"Expository Outlines on the Whole Bible." Volume 17: Galatians-Ephesians. vii, 519 pp. Zondervan. $3.95. Another Zondervan Reprint Classic, covering outlines number 2049-2134.

"God's Plan and Man's Destiny." V. M. Cameron. 159 pp. Presbyterian and Reformed Pub. Co. $1.80. A digest of the Bible on popular language unfolding God's redemptive program in terms of the covenant of grace. Sources drawn on include Berkhof, Kuyper, Machen, James Orr, Van Til, etc. Useful for a rapid survey of the entire sweep of revelation.

"Expository Outlines on the Whole Bible." Volumes 14 and 15. Charles Simeon. viii, 604: viii, 600 pp. $3.95 each. These two volumes bring the set from John 13 through Romans,

covering an important section of the New Testament.

"Leaders of Israel; A Brief History of the Hebrew People from the Earliest Times to the Fall of Jerusalem, A.D. 70." George L. Robinson. x, 246 pp. Baker Book House. $2.75. Reissue of the original published in 1906, with a new preface by the author.

"Christianity in the Apostolic Age." George T. Purves. xx, 343 pp. Baker Book House. $3.00. Reissue of the 1900 edition, with new preface by John H. Skilton, who points out the permanent values abiding in this important work on the early days of Christianity. The book has been used for reserved readings in a number of seminaries.

"55 Dynamic Parable Talks to Young Folks." John Henry Sargent. 116 pp. Wilde. $2.00. These are parables from nature and everyday life, not from the Scriptures. With each title in the table of contents is given the lesson that is taught. A prayer and a message from the Bible follows each presentation.

"First Love." Phyllis Speshock. 155 pp. Zondervan. $2.00. A novel of a girl who found disappointment in love but rallied to serve Christ and was rewarded by finding her heart's satisfaction in the right man while she was engaged in service for the Lord.

"Balm in Gilead." Robert T. Ketcham. 63 pp. Moody Press. No Price. Messages on the character and glories of Christ.

"The Resurrection of the Body." Robert G. Lee. 29 pp. Zondervan. 25c.

"Answered Prayer on the Mission Field." Basil Miller. 151 pp. Zondervan. $2.00. "Over one hundred and thirty fascinating stories of remarkable answers to prayer." These are arranged under eight divisions. Sources are given in an appendix. For illustrative material and to bolster faith, these miraculous events make thrilling reading.

"The Gospel in the Feasts of Israel." Victor Buksbazen. 80 pp. Friends of Israel Missionary and Relief Society, Inc., 728 Witherspoon Building, Philadelphia 7, Pa. This book deals with the contemporary cycle of Jewish festivals and brings out spiritual truth from many of the forms.

"The Speaker's Treasury for Sunday School Teachers." Herbert V. Prochnow. 175 pp. Wilde. $2.50. A handbook for laymen in the church, giving both the principles of public speaking and illustrative and quotable materials for use in talks, discussions, and class teaching. The instruction section is short, and the other material for the most part is selected from sermons and books of quotations.

"Dynamic Sunday Talks to Children." Joseph A. Schofield, Jr. 184 pp. Wilde. $2.00. Material for talks for fifty-three Sundays. Using Scripture texts or passages in the main, they are developed around themes from nature, and many of them are prepared for the special days of the year.

"Puzzle Fun with Bible Clues." W. P. Keasby. Unpaged. Wilde. 95c. Simple crossword type of puzzles with Scripture references.

"Dead or Alive. A Series of Sermons for Lent and Easter." Herbert Lindemann. 120 pp. Concordia. $1.50.

"Eyes on Jungle Doctor." Paul White. 120 pp. Eerdmans. $1.00.

"Jungle Doctor Looks for Trouble." Paul White. 121 pp. Eerdmans. $1.00.

"Jungle Doctor Goes West." Paul White. 121 pp. Eerdmans. $1.00.

"I Do Believe; a Testament of Faith in the Bible from Creation to Consummation." Carol W. Franke. 148 pp. Exposition Press. $3.00. A popular apologetic that is based on a running survey of the biblical story.

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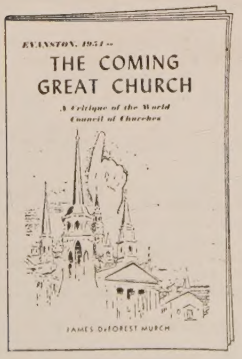

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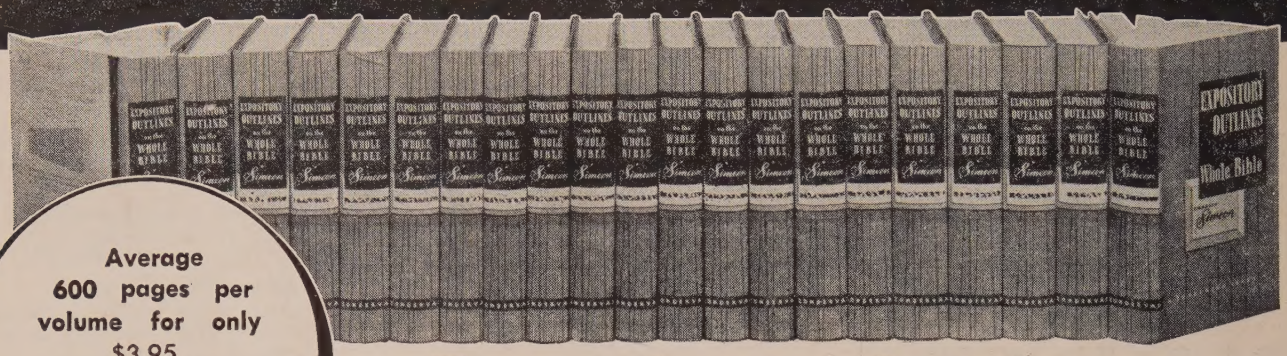

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